derive their validity from the attention of the heart. Now that you have come so far, you may even say that R. Judah was of the same opinion as his teacher, and still there is no contradiction: one statement gives the view of R. Judah, the other that of R. Meir.

R. Hisda said in the name of R. Shila: The halachah is as laid down by R. Judah in the name of R. Eleazar b. Azariah, and the halachah is as laid down by R. Judah. Both these statements are necessary. For if we had been told only that the halachah is as stated by R. Judah I might have thought that the act may be done even in the first instance. We are therefore informed that the halachah is as laid down by R. Judah in the name of R. Eleazar b. Azariah. And if we had been told that the halachah is as laid down by R. Judah in the name of R. Eleazar b. Azariah, I might have thought that the act must [be performed thus] and if not there is no remedy.[5] We are therefore informed that the halachah is as stated by R. Judah.

R. Joseph said: The difference of opinion relates only to the recital of the Shema', but in the case of other religious acts all agree that he has not performed his obligation [if he says the formula inaudibly], as it is written, attend and hear, O Israel.[6] An objection was raised: A man should not say grace after meals mentally, but if he does he has performed his obligation! — Rather, if this statement was made it was as follows: R. Joseph said: The difference of opinion relates only to the Shema', since it is written, 'Hear O Israel'; but in regard to all the other religious acts, all are agreed that he performs his obligation. But it is written, 'Attend and hear, O Israel'? — That [text] applies only to words of Torah.[7]

IF ONE RECITED WITHOUT PRONOUNCING THE LETTERS DISTINCTLY. R. Tabi said in the name of R. Josiah: The halachah in both cases follows the more lenient authority.[8]

R. Tabi further said in the name of R. Josiah: What is meant by the text, There are three things which are never satisfied, . . . the grave and the barren womb?[9] How comes the grave next to the womb? It is to teach you that just as the womb takes in and gives forth again, so the grave takes in and will give forth again. And have we not here a conclusion a fortiori: if the womb which takes in silently gives forth with loud noise,[10] does it not stand to reason that the grave which takes in with loud noise[11] will give forth with loud noise? Here is a refutation of those who deny that resurrection is taught in the Torah.[12]

R. Oshaia taught in the presence of Raba: And thou shalt write them:[13] the whole section must be written [in the mezuzah[14] and tefillin], even the commands.[15] He said to him: From whom do you learn this?[16] This is the opinion of R. Judah, who said with reference to the sotah:[17] He writes the imprecation but not the commands. [And you argue that] this is the rule in that case, since it is written, And he shall write these curses,[18] but here, since it is written, 'and thou shalt write them', even the commands are included. But is R. Judah's reason because it is written, 'and he shall write'? [Surely] R. Judah's reason is because it is written, 'curses', which implies, curses he is to write but not commands![19] — It was still necessary.[20] You might have thought that we should draw an analogy between the 'writing' mentioned here and the 'writing' mentioned there, and that just as there he writes curses but not commands, so here he should not write commands. Therefore the All-Merciful wrote 'and thou shalt write them', implying, commands also.

R. Obadiah recited in the presence of Raba: 'And ye shall teach them':[21] as much as to say thy teaching must be faultless[22] by making a pause 'between the joints'.[23] For instance, said Raba, supplementing his words 'Al lebabeka [upon thy heart], 'al lebabekem [upon your heart], Bekol lebabeka [with all thy heart], bekol lebabekem [with all your heart], 'eseb be-sadeka [grass in thy field], wa-'abaddetem meherah [and ye shall perish speedily], ha-kanaf pesil [the corner a thread], etthkem me-erez [you from the land]. R. Hama b. Hanina said: If one in reciting the Shema' pronounces the letters distinctly, hell is cooled for him, as it says, When the Almighty scattereth